



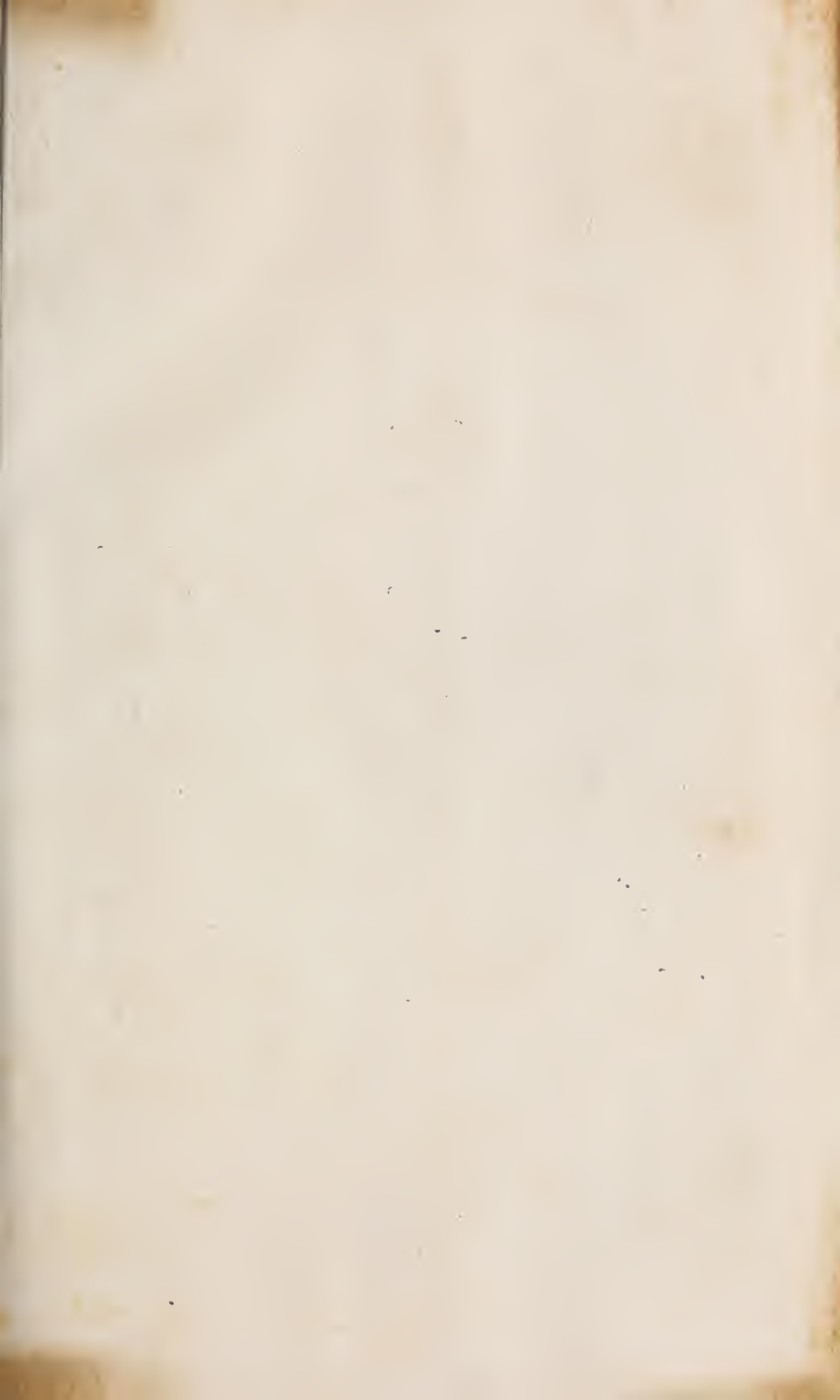
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THE
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION
OF THE

American Society
FOR MELIORATING THE CONDITION OF THE JEWS.

: נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

VOL. III.—No. 2.]

AUGUST, 1846.

[NEW SERIES.

For the Jewish Chronicle.

MATTHEW I. 23.

No. IV.

THE covenant with Abraham, among other things, had respect to land and countries, and to a numerous posterity; the covenant with David had respect to a throne, and a kingdom, to be established in the same land over the race of Abraham. The gift of the land to Abraham and his seed, and that of the throne to David and his seed, were both absolute and perpetual. Thus much we have seen. These qualities of both gifts can be accounted for only on the ground of the purposed union of the theocracy to the throne of David—as before suggested—and the infinite dignity and majesty of Messiah. Indeed, the gift of a country or kingdom on earth to any mere man, to be enjoyed and held by a tenure *absolutely perpetual*, and as firmly established as the earth itself, seems quite irreconcilable with the depravity and frailty of man, the fallen and accursed condition of the earth, the holy character of God, and his gracious purposes of redemption. (Comp.

Jer. xxxiii. 20-22; xxxi. 35-37; Ps. lxxii. 1-5; Ez. xxxvi. 22-32; Isa. xxxvii. 35; Lxv. 17; Rev. xxi. 5; 2 Pet. iii. 13.) But when we consider the character of Messiah—that he is no other than Jehovah incarnate, in the line of David under the covenant, that he might become the heir of both covenants, and the Redeemer of his own inheritance—this difficulty vanishes. But then another and a greater difficulty, although of the opposite kind, arises in the minds of some persons—adverted to in the beginning of the last essay—viz., that of conceiving how so glorious a person could or can condescend to accept so mean an inheritance, as even an everlasting throne and kingdom on this earth. But does not this difficulty arise from disconnecting the heirship and inheritance of Messiah from his work? Is it quite clear, in the minds of those persons, that the earth is forever to groan and travail, as it now does, under the curse? (Rom. viii. 21, 22.) Is there no propitiation for the world? (1 John ii. 2; see the original.) No promised *palingenesia*, or making of it anew? (Rev. xxi. 5; Matt. xix. 28.) Those

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who feel this difficulty do not doubt the power of Messiah, not only to redeem and restore his inheritance under these covenants, but to make it worthy, in respect of glory, of his own acceptance. They doubt, perhaps, his purpose to do so. But this is a matter which it is not convenient now to discuss. We will lay it aside for future meditation. At present I desire to propose, for the consideration of the reader, what appears to me another connexion of thought in the chapter before us. It may be thus stated: The absoluteness and perpetuity of the covenant of the land, it has been suggested, can be accounted for only on the ground of the dignity and majesty of Messiah the heir. Hence *the land of the covenant* is called (Isa. viii. 8) "*Immanuel's land.*" Hence, also, the Evangelist, in deducing the pedigree of the Lord Jesus under the covenants, cites and applies to him Isa. vii. 14, where the name Immanuel is given him; (see verse 23.) The frame-work of the table—if I may so express it—seems to rest on these names or appellations—JESUS (v. 25)—EMMANUEL (v. 23)—THE SON OF DAVID—THE SON OF ABRAHAM (v. 1.)—the heir of the throne and of the land.

The name Immanuel, like Eloah, is a relative name or term. As the latter has respect to a worshipping or religious people, who do really make the Lord Jehovah the object of their fear and dread, of their faith and trust, so the former has respect to a people towards whom the Lord Jehovah assumes peculiar relations—to whom He manifests himself in a more open manner, and by more intimate converse. God is Jehovah in respect to all people and lands. (Ps. xxiv. 1.) But he is Elohim, only in respect to the people he chose for himself. On this distinction, perhaps, we are to understand Heb. xi. 16; "Wherefore God," i. e., Jehovah, "is not ashamed to be called (אלהיהם) their God," i. e., their Eloah or Elohim. So in 1 Kings xviii. 21, in Elijah's appeal to

the people, we observe the same distinction: "If Jehovah be Elohim, follow him; but if Baal, follow him." And in verse 39, the people answered, "Jehovah, he is Elohim—Jehovah, he is Elohim." (See also Jer. xxxi. 33, cited in Heb. viii. 10.) But in respect even to his chosen people, the Lord Jehovah could become *Immanuel* only by that new relation, which was to be constituted by his incarnation under the royal covenant with David. For it was a son *conceived and born*, to whom the name Immanuel was given. (Isa. vii. 14; Matt. i. 23.) This prophecy, then, thus considered, predicted the assumption, on the part of the Lord Jehovah, already the Elohim of his chosen people, of a new and nearer, because an incarnate, relation to his people. (Rom. ix. 4, 5.) It was amazing condescension to stoop so low; (Phil. ii. 6, 7); but it is to our purpose at present only to observe, that as the assumption of this new and incarnate relation was *under the kingly covenant* with David, so it was also *for the purposes of government*, and carried with it necessarily a change in the form of God's government over that people—not, indeed, a change from theocracy or thearchy to some other form of government, but a change from the previously existing form of the theocracy to a new and more glorious form of it, one that may be properly described as a new dispensation or economy of the theocracy. From the giving of the law on mount Sinai to the Incarnation, the theocracy was in a measure distinct from the earthly government. God often interfered, indeed, in the affairs of the nation; yet the reader need not be told, that for the most part he left the people and rulers to form their own public policy, and sometimes to carry it into effect, while he chastised them for the disobedience to his laws, which their policy and conduct involved. (Deut. xxviii. 15, &c.; John xi. 48.) But the relation of the Lord Jehovah to his people as Immanuel contemplated, as we have

said, the union of all rights of government in the person of Messiah—as well those which he had reserved in his own power at the institution of the monarchy, as those which he had parted with by covenant to David. And this union, or blending of all rights in the person of Messiah, was to continue—how long we know not, but until the epoch or period which Paul calls *the end*, when, we have reason to believe that, in some way not revealed to us, a new form of the divine government, or a new order in the administration of it, will be introduced. (1 Cor. xv. 24-23.)

But to return to our subject. A change like this in the ruling power must, of course, require a radical and thorough change in the character of the people. A corrupt popular will, to say nothing of its influence upon the ruling power, or of its outward workings upon the people themselves, could not be permitted even to exist under the theocracy, when once established under Jehovah as Immanuel. (Acts iii. 23.) The people must needs be all righteous. (Isa. lx. 21.) Accordingly, our Lord, as the prophet or teacher of his people, enjoined on them absolute perfection. (Matt. v. 48; vii. 12.) And in this respect his teaching was in perfect harmony with the new relation, which he had come to assume towards them, and which he will in fact hereafter sustain towards them. (Heb. viii. 10; Rev. xxi. 3; Jer. xxxi. 33, 34; xxxiii. 17, 18, 26.) His teachings, also, had respect to the higher requisitions of that new economy which he preached. Hence, while he came not to destroy the law or the prophets, (Matt. v. 17,) he forbade many things which Moses permitted. (Matt. xix. 8, 9; v. 31, 34, 37.) This consideration must be borne in mind, if we would rightly explain our Lord's sermon on the mount. (Matt. v., vi., vii.) For although he addressed the people as they were—as sinners against God, and each other—and therefore applied many of his precepts to cases which can occur only in a sinful state, yet he

held up, as the standard of duty, those rules, which must be, and will be, obeyed by all his people from the heart, when he shall, in fact, rule on the throne of David over the house of Jacob, as Immanuel. (Luke i. 32; Matt. xix. 28; compare Rev. iii. 21.) More plain and pointed still was our Lord's declaration in private to Nicodemus, John iii. 3, 5. But the point I wish especially to commend to the consideration of the reader is, the harmony of our Lord's instructions, as a minister of the circumcision, (Rom. xv. 8,) with the requisitions of the new relation he had come to assume towards them, as Immanuel. The relation was not, indeed, consummated at that time, by reason of the sin of the people; (Matt. xxiii. 37; Luke xiii. 34; xix. 42; John i. 11; Matt. xxi. 43; Rom. iii. 3;) for, being rejected, he returned with the nature he had assumed, into the heavens—(John viii. 21; Acts iii. 21)—withdrew his government from them, even in that lower and less glorious form, in which it had previously existed—abandoned them and their land and his land to the power of their enemies—and postponed, to a future but unrevealed time, the effectual establishment of that new economy of his government over his people in his own land, which he preached. (Acts iii. 21; Heb. viii. 9, 10; Luke xxi. 24.) The truth is, it was morally impossible that this new economy of the theocracy should be established at that time. An economy of grace, or rather, the new creating energies of the Holy Spirit were indispensable to prepare the people for the new relation they were to sustain to God as Immanuel, and we know, (although the Jews did not,) that the Holy Spirit's influences could not be given without that very sacrifice which was offered through the sin of that people. Thus the mystery of grace, and of a far more glorious redemption than the nation expected, was wrapped up in both those great covenants, which were, and still are, their glory and their hope.

Truly, the child Immanuel was set for the fall (at that time,) and for the rising again (hereafter,) of many in Israel—(Luke ii. 34)—for a stone of stumbling at that time, (Isa. viii. 14; Rom. xi. 1-11,) as well as a future sanctuary to them. (Joel iii. 16, 17; ii. 19, 26, 27.) He was in fact the great mystery of the kingdom of the heavens. *

Having shown what is implied in the relation, indicated by the name Immanuel, toward the people of the covenant, I proceed to show the connection of thought before suggested. In the reign of Rehoboam, the ten tribes of Israel revolted from the throne of David. A long time—six reigns—had elapsed between the revolt and King Ahaz. (Matt. i. 7-9.) Yet Israel, in the language of Isaiah, still refused the waters of Shiloah, which go softly, and rejoiced in Rezin and Remaliah's son. (Isa. viii. 6.) This was a two fold crime—rebellion against God, and rebellion against the divinely appointed throne of David. The long-suffering of God was at length exhausted, and the prophet Isaiah was inspired to declare their doom. Because they rejected the gentle waters of Shiloah, they should be overwhelmed with the waters of the river, strong and many, overflowing all its channels and all its banks. The King of Assyria should come upon them, and sweep them off the land into captivity; so that they could no longer worship other gods, or serve other kings, in the land of the covenant. But the prophet does not stop here. Ahaz and his people had not been obedient to the voice of the Lord, (Isa. vii. 13,) and God had threatened them, too, with chastisement, (Isa. vii. 17.) The prophet adds, therefore, that the Assyrian King should pass through Judah—that he should overflow and go over it, and the stretching out of his wings should fill the breadth of—what?—"thy land, O Immanuel!"* The land,

here designated as Immanuel's land, is plainly the land threatened with invasion—the land that was afterwards actually invaded and overrun by the Assyrian king, as the prophet foretold. It was the land of the covenant. And

mentators and critics. Dr. George Somers Clarke, (Heb. Criticism 43,) understands "this people," of Judah, and he translates כְּנָשִׁים in the Hiphil sense, "and have made to rejoice Rezin." The meaning, he says, is: "Because Judah hath not trusted in the God of Jerusalem, &c., but hath thus afforded joy to Rezin and Pekah." In the judgment of this writer, the active sense of the participle is indicated by the succeeding אֵת. Alexander applies "this people" to Judah, but he says that the particle אֵת simply denotes the direct occasion of the joy. Cocceius says that this particle is used anomalously: "Solet aliquando particula intercedere nomini regenti et recto, praeclue apud Isaiam." The important point is to determine who are meant by "this people." Many, besides Clarke and Alexander, apply the words to Judah—others to Judah and Israel—others exclusively to Israel, or the ten tribes. Among the last, is Jerome. His paraphrase of the passage is: "Est autem sensus: quia populus decem tribuum magis voluit Rasin et filio Romelie, id est, Damasci et Syriæ regibusse subjectus, quam stirpi David, quæ meo cœpit regnare iudicio; faciam eum nequaquam his regibus quos assumpsit, sed regi servire Assyrio," etc. The *Glossa Ordinaria* (of Walfridus Strabo, an author of the ninth century,) also applies "this people" to the ten tribes. So do Nicholas de Lyra. Deschamps, Martin, Jenour, Diodati, and many others. The translations generally do not support Dr. Clarke in giving the active transitive sense to כְּנָשִׁים. See the Vulgate, Grotius, Junius and Tremellius, Lowth, Deschamps, Cocceius, Diodati, Martin, Matthia d' Erberg, Houbigant. The reader will judge for himself; but the interpretation, which is most natural, is that given above. I doubt not that it is the true sense. Yet if the reader thinks otherwise, the passage is still a proof, that by *Immanuel's land* is meant the land of the covenant, which is the principal purpose for which the passage is cited.

* I am aware that this passage (Isa. viii. 6-10) is differently explained by many com-

however common it may be to apply the expression "Immanuel's land" to other lands—even to our own country—there is no scriptural warrant for applying it to any other land than that which God gave to Abraham—the land over which he established the throne of David and his successors—and which the Assyrian invaded, according to this prediction. The name "Immanuel" occurs but thrice in the Old Testament, and only in this one prophecy, (Isa. vii. 14; viii. 8, 10,) the whole of which was undoubtedly present to the mind of the Evangelist, when he cited Isa. vii. 14. And if the land of the covenant be Immanuel's land, and if the people of the covenant be Immanuel's people, and if the kingdom of the covenant be Immanuel's kingdom, what could be more natural than the citation of Isa. vii. 14, with a tacit allusion to all these relations? Especially in a gospel written for that people, and in a table of pedigree traced from Abraham and David, the first receivers of these covenants? Why was the prophecy cited at all in connexion with the table, unless the writer had some such allusion? Admit that he had, and the citation was obviously most apposite, because the relations indicated by the name were assumed by the event the Evangelist was recording. The point, it is conceded, does not admit of demonstration; but, in questions of this sort, congruity is an argument of probability.—Let us, however, proceed with the prophet.

The chastisement of Judah was not to be like that of Israel. The covenant with David and his seed, which assured to him an everlasting kingdom, was in the way—(2 Sam. xxiii. 5; 2 Chron. xiii. 5)—a covenant, as we have seen, as invariable and as firmly established as the laws which regulate the course of nature. (Jer. xxxiii. 20.) Accordingly, in the 9th and following verses, the prophet reiterates the divine assurance of Immanuel's title to the *land*, whatever disasters should befall *the people*. In the

preceding chapter (vii. 10–12) we find that, when Ahaz refused to ask a sign, God gave him one which insured the continuance of the *house of David* until the coming of Immanuel; but now it is *the land* which engages chiefly the mind of the prophet. Accordingly, he expands his theme. His vision reaches forward to the end of troublous times. Immanuel's land, although it should be filled by the invading hosts of the Assyrian king, should not be held by him. No confederacy, or combination of human power, should ever prevail so as to defeat Immanuel's title to the land, or permanently to interrupt or disturb the enjoyment of it by him and his people. "Associate yourselves, O ye people! give ear, all ye far countries! Gird yourselves, and ye shall be broken in pieces: gird yourselves, and ye shall be broken in pieces." The repetition is not designed for emphasis mainly, nor merely to intimate the certainty of the fulfilment; but to signify a repetition or succession of invasions, and their uniformly disastrous issues. If we would know how this prophecy has been fulfilled, we must read the history of that land, from the beginning of the captivity of the ten tribes to the present day. It may be safely said, that no spot on earth has been the scene of so many revolutions. The providence of God has used one nation to dislodge and beat in pieces another, and none has been permitted to enjoy it long in quiet. On no other spot is Gentile power so precarious, as on the land of Immanuel. Although now defiled and polluted by a false religion, it is still properly called the *Holy Land*, because it is the land of Immanuel. But the prophet proceeds:—"Take counsel together, and it shall come to nought; speak the word, and it shall not stand:" Why? "Because (or because of) Immanuel עִמָּנוּאֵל כִּי." The name Immanuel is improperly translated in this verse of our version, (see version of Junius and Tremellius,) for the prophet is here speaking of the invasion of Im-

manuel's land, and not of the two tribes, who adhered to the house of David. We have seen that, for the sake of Immanuel, a remnant of Judah was sequestered from the great captivity, and multiplied, amid very various and disastrous fortunes, until his coming. The prophecy of Jacob (Gen. xlix. 10) had foretold this; and it was necessary, that the land should be so far preserved from the power of the Gentiles, that Jehovah might have a people therein at the time of his coming to assume the mysterious relation, indicated by the name Immanuel. This consideration will open to us the meaning of John i. 11: "He," the Divine Word made flesh, Immanuel, "came εἰς τὰ ἴδια," not εἰς τοὺς ἰδίους—"to his own" land, country, dominion, things, in one word, to the land and countries which were his by covenant: "and οἱ ἰδιοί, his own" people, subjects, whom he had restored from Babylon, and preserved and multiplied for himself (Isa ix. 3.), "received him not." Commentators differ as to the interpretation of the words τὰ ἴδια, "his own;" but the sense is plain in this connection. He went not to the ten tribes in the land of their captivity, nor to those of the two tribes, who chose not to return from Babylon, nor to the διασπορά dispersion—as the Jews on one occasion surmised he intended to do—(John vii. 35.)—but to his own land, and to those only of his own people who dwelt therein, to be received by them, and to assume his covenanted rights over them and the land. Their rejection of him did not defeat or impair his right to the land, or to his people. It did, however, defeat, or rather postpone, his purposes of mercy towards that people so far as to let in, or intercalate, between the Levitical economy and that new economy of the theocracy which he had come to introduce, an economy of grace to Gentiles as well as Jews. But the land is still his by an eternal title, and the people, though in dispersion, are still his. He still preserves, and will pre-

serve, (Jer. v. 18; xxx. 11; xlv. 23,) a remnant of them as a separate race, so that, through their restoration to his land, he may yet again hereafter, at his second coming, have a people on his own land, who, in the day of his power, shall be prepared and made willing to receive and obey him. (Ps. cx. 3; Matt. xxiii. 39; Zech. xii. 10; Isa. xxv. 9.) This prophecy, therefore, still speaks to the nation which now, in its turn, tramples the land of Immanuel under foot, (Luke xxi. 24,) and to the other nations of the earth which covet the possession of it, as it did to the king of Assyria and his contemporaries, "Associate yourselves, O ye people! give ear, all ye far countries! Gird yourselves, and ye shall be broken in pieces; gird yourselves" again, "and ye shall be broken in pieces. Take counsel together, and it shall come to nought, because Immanuel!"—it is his land. He will yet vindicate his right to it; he will yet restore the remnant of his people, and gather them within its borders. The covenant, which secures it, is absolute, and perpetual, and as strong as the covenant of the day and of the night. (Jer. xxxiii. 20.)

There was, then, great propriety in this further reference of the Evangelist to the relation of Jehovah Jesus to the people, and to the land of the covenant, as *Immanuel*. The table, commencing, as we have seen, with an allusion to the Abrahamic and Davidic covenants, and constructed with a view to both, would in fact have been incomplete, had the Evangelist omitted that one of the Redeemer's names, which most significantly points to the glorious consummation of both covenants—which supplies, in fact, the only reason upon which we can account for their absoluteness and perpetuity. For the purposed, but mysterious, issue of the covenant, with David especially, was the reign of God the Son, as Jehovah incarnate, under the covenant with David, and as his son, and as the heir of the covenanted crown and kingdom, in and over the land promised to Abraham and his seed.

We must not forget, however, that with this purpose others of infinite magnitude and glory were inseparably connected. Immanuel surely will not establish his throne in the world as it now is, groaning under the bondage of corruption. (John xix. 36.) It must first be restored to the place it was originally designed to occupy in the creation of God. (Rom. viii. 21.) Satan, the god of this world, must be dethroned, and expelled from his usurped dominion. And more than this; the execution of this purpose brings in its train, to innumerable multitudes of Gentiles and Jews of this and of former dispensations, salvation from sin, redemption from death and the grave, adoption into the family of God, (John i. 12; 1 John iii. 1, 2,) and into the brotherhood of Jesus the first begotten and first born from the dead, (Rom. viii. 28, 29,) and exaltation with him to far higher glory than that of the unfallen angels. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable his judgments! and his ways past finding out!" (Rom. xi. 33-36.) Such was the rapturous language of the apostle, at the conclusion of his discussion of a kindred subject. See Romans viii.-xi.—May I commend the connected perusal of these chapters to the reader, with a view to the bearing they have upon several of the matters touched upon in this essay?

AZOR.

JEWISH COLONIZATION OF PALESTINE.

OUR readers are aware of the recent formation of the "British and Foreign Society for promoting the Colonization of the Holy Land." The first Report of this Society has appeared, and we take from it the following extract:—

Though not in our country, yet in Russia, their modern Egypt,

where they most abound, there are thousands of Jews who are praying and longing to visit their long-lost land, and whose sole ambition it is to become husbandmen, the hard-working and hard-faring tillers and dressers of a land formerly, and shortly to be, the Eden of the world. And these, too, are not, like many of their brethren in our own country, incredulous as good old Jacob, who could not, would not, believe all the glorious news told him of his darling son, whom he had long mourned as dead, until he actually saw the waggons and chariots, and had no further trouble than to mount, resting instead of toiling on the journey he had to perform. The late Prussian ambassador at the Court of Rome declared that "throughout the vast dominions of Germany and Poland, *there is a general movement of inquiry, and a longing expectation abroad, that something will shortly take place to restore them to the land of their fathers.*" The Rev. T. Grimshawe remarks, "I shall mention one or two facts which have come to my knowledge whilst travelling on the Continent during the last year, for the benefit of my health; and amongst these, the fact, that a vast number of Jews are preparing to emigrate from Poland and Germany to settle in Palestine; whilst throughout, the whole of Europe and Asia a general expectation is raised amongst them, that the time of their deliverance is drawing nigh. Throughout Italy the same uneasiness and expectation may be observed. At Rome and at Leghorn I was an eye-witness of it; and when visiting their tabernacles, capable of holding 20,000 persons, had an opportunity of conversing with many of them, on their connection with the prophecies."

The Jews are willing to endure privations and hardships in order to secure their long-lost privileges,—to be any thing or nothing, provided they can but tread on that consecrated ground, there to live and

die. The hardships and severities which they have been of late years enduring in Russia, and which they still continue to suffer in many parts of the Continent, as well as in Asia and throughout the world, are too well known to need any illustration. And were it only to be estimated as a work of philanthropy, restricted to them, it would be well deserving our consideration and countenance; for we can do nothing else effectually,—nothing so surely calculated to better, and permanently raise the physical, intellectual, social, and moral condition of that people, as to gather them to a common centre. And where shall that rallying-point be? Not in our own country. It cannot be any where but in their own chosen land, for which alone they have a settled and general desire, or will make any persevering effort to congregate.

In one of our own Jewish periodicals of 1840, we find the following appeal: "The day of the Lord will appear: His wrath rests not forever on the unhappy seed of Abraham! For ages he has led us through the wilderness of privation and wo; but the trial is coming to an end. Already dawns the day of redemption from the east, from the land of our fathers, the loss of which we weep with tears of blood. Our inheritance, rent from us by the destroying sword of the Romans, laid waste and desolate by inundations of Arabs, Seldshucks, Mongols, and Osmans, is expecting its lawful possessors to rise from annihilation to the eminence which David, the ruler of Jerusalem and Damascus, once conferred upon it." "People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders; *have really the will—a Moses will not be wanting.* The rights of nations will never grow old; take possession of the land of your fathers; build a third time the temple of Zion, greater and more magnificent than ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years. He

also will not forsake you in your last conflict."

SPEECH OF DR. CAPADOSE

IN THE

FREE CHURCH GENERAL ASSEMBLY.

THE noble speech, of which we here reprint a most interesting section, was delivered by Dr. Capadose before the late General Assembly of the Free Church of Scotland, on Monday evening, May 25, and has since appeared in pamphlet form. Referring to it next day in the Assembly, Dr. Candlish observed,—“Our testimony for the Lord Jesus Christ was well put before us last night, in a statement of our principles, that, I venture to say, I have never seen equalled, in point of clearness, by any statement from either side of the channel, which divides us from the Continent.”

This statement was arranged under the three heads, “*Christ and his Church—Christ and his ancient people—Christ and our hearts.*” Here is what this eminently pious Israelite from Holland had to say on the second of these points:—

But allow me, in the second place, to say a few words concerning Christ and his ancient people; and if I remain silent on this theme, oh that my tongue might cleave to the roof of my mouth! I—one of the most unworthy of the children of Abraham, but with the blood of the prophets in my veins—could I, in this place, where the crown of my Messiah is so highly honored by the fidelity of his subjects,—could I possibly remain silent in this place concerning Christ and his ancient people? Were this possible to me, the thought of the beloved brother, Wodrow, who with such sacred earnestness, such burning zeal and

tender love, called the ancient people of God to their King, and with whom I held so sweet, and, for myself, so profitable a correspondence, would compel me openly to express my grief that I do not find him—that excellent friend of Israel—here, nor can hear him speak of Christ and his ancient people, which most assuredly he would have done much better than I can. Yet, if I must not hear him in this General Assembly, which both he and I so ardently desired, there is, praised be God, another and a higher General Assembly, in which he already possesses his place, and in which we hope once to meet, to render to Him who sitteth on the throne, and to the Lamb, “Blessing, and honor, and glory, and power, for ever and ever.” (Rev. v. 13.) But I would submit it to you, esteemed brethren, that just as we saw the fall of the first man renewed in the fall of the Church of Rome, and in that of the Protestant Churches, consisting in the rejection of the rights of the lawful Monarch; so the fall of the ancient people consists in the same sin. The traditions of the elders have tended to render of no effect the law of the Great King; and they who have been obedient to the intrusion of these commandments of men, have also literally neglected the law of God,—that royal code according to which all will be judged. Hence they rejected the true King when He came, because he did not come as they had thought; but they who, faithful to his Word, felt love to the object of Israel’s expectation, they who desired to maintain above all things the law, the precepts, and the rights of the true Messiah,—they who opposed the introduction of an unlawful power,—that of human institutions,—these faithful Zachariases, Elizabeths, Marys, Simeons, and so many others,—these stand as the protesting part of the ancient people, defending the dignity of their King by obeying His Word. These, the elect of the ancient people, stand in the same line in which you stand,

brethren and fathers. They were children of the free woman, not of the bond-maid; but they were also children of the promise; and see, it has been with that first free Church at Jerusalem as with Isaac, of whom it is written, (Genesis xxvi. 13,) that he waxed great; yea, that he went forward and grew until he became very great. And what is become of them who held the commandments of men, the old bondage? These, bound more and more with all kinds of fetters and chains of domineering power, and enslaved in human institutions, have finally forgotten their King; and the sons of those Pharisees and Sadducees cry out, as did their fathers before Pontius Pilate, “We have no king but Cæsar; away with this man!” Yet we must be just. All are not so deeply fallen as no longer even to expect or desire any Messiah. There is, in this respect, a striking difference between a part of the Jews in the East and the greater part of those who live in Europe. Whether it be through greater civilization, or greater intercourse with nominal Christians in whose vicinity they dwell, or through the generally prevailing infidelity, the greater part of the Jews in Europe have lost sight of their Messiah, and evince a desire for the enjoyment, in preference, of a share in all the civil rights of the land in which they dwell, and of a claim to the same offices and posts with Christians; while others often manifest such an attachment to Mammon, that frequently I have been compelled with sighs to exclaim, *Quid non mortalia pectora cogis, auri sacra fames!*” O how great is the fall of those who, having been highly raised by God, do not glorify Him! Having forsaken the Messiah, the Rock of Ages, they have built their house on the sand, and the rains have descended, the floods have risen, the winds have blown and beaten on the house, so that it is fallen, and the fall of it is great. (Matt. viii. 29.) The first people in the world are become the last of all; for though

there may be in Germany and elsewhere a certain excitement, it is as yet at most but a national pride by which they are excited. But in the East, a belief in the Messiah, and an expectation of Him, seem to live in many hearts. In the days of my youth, when living in the house of one of my relations, a highly esteemed and estimable man, I had often opportunities of hearing conversations with Jews who came from Jerusalem. I remember my once having met there a man who was very remarkable for the fineness of his figure, but having that emaciated and melancholy cast of countenance which so peculiarly characterizes the Jews of that quarter, that it is as if the lamentation were written on their faces, "How doth the city sit solitary that was full of people! How is she become a widow,—she that was great among the nations, and princess among the provinces! How is she become tributary!" This man, rich in possessions, made a journey into Europe, as a *Schelichol*, in order to make collections on behalf of his poor brethren at Jerusalem, among their more wealthy brethren in faith, as Paul did in his time. This very interesting man related, while once sitting next to me, that he had experienced in the morning of that day a very strong emotion. One of his friends had come running up to him in a very great hurry, and with manifest disorder and joy had exclaimed,—“Have you heard the news? have you heard the news?” “No,” said he who was from the East; “but what is it then?” “Why, Napoleon has surrendered himself prisoner?” “What is that to me? truly I thought that our blessed Messiah was come!” and thereupon he sighed. This happened in 1814. I was then still quite blind respecting the truth; but I know that this remark, and especially the melancholy tone in which it was spoken, deeply affected me; and I now think on that man when I remember the words of the disciples that were going to Emmaus—“We trusted that

it had been He which should have redeemed Israel.” (Luke, xxiv.) An experience of similar cases shows us how necessary it is, in order to labor with effect among the Jews, to examine thoroughly, whether they whom we address have still retained the ancient standard of faith in the Messiah; or whether they must be ranked among the so-denominated civilized, new, or modernized Jews. A deeper examination, however, into the domestic life and habits of the Jews, and an intercourse with them, will lead, through many painful discoveries and distressing occurrences, to the perception of many luminous points and cheering appearances. You know I come from a country in which more than sixty thousand Jews reside, the greater part of whom are known by the name of German, the remainder by that of Portuguese Jews. Now, it is a fact acknowledged by all who have occupied themselves with an examination of the *status moralis* of the inhabitants of cities and towns, that the Jews, at least those of Holland, stand higher with respect to morality than the Protestant and Roman Catholic part of the population. In general, the number of drunkards, adulterers, and murderers among them is very inconsiderable. Their domestic life frequently presents most affecting scenes,—their attachment to each other is unexampled. Thus, for instance, it is a constant custom among them to provide food every day for any of their brethren in faith who may happen to be in a state of imprisonment, even when they do not act thus from any attachment to the law. This spirit of union and mutual love, which was so early displayed by Moses in Egypt, often refreshes my heart when I observe it; and I have frequently been compelled to exclaim with a sigh,—Oh that the bond of love which so firmly binds together the children of Israel after the flesh, were also experienced in the union of heart of the spiritual Israel! Sometimes they are animated by still higher

principles, which indicate a secret life of God operative in them, though concealed and repressed by the old covering of Rabbinical institutions. Thus a circumstance occurred in my own family, which may be considered as striking and characteristic. My worthy grandfather was a very feeling and affectionate, but passionate man. He had a brother for whom he felt a tender and ardent love. They had once fallen into a dispute with each other, and had returned to their respective homes, enraged the one against the other. This happened on a Friday. At the close of the day, when it began to grow dark, my good grandmother, like another active Martha, began to make all things ready for the Sabbath. She called out,—“My beloved Joseph, it is already dark; come and light up the Sabbath lamp;” but he, sunk in profound sadness, paced the room backwards and forwards, to the increasing anxiety of the good old woman, who exclaimed,—“See! the stars are already in the Lord’s firmament, and our Sabbath lamp is still dark.” My grandfather then took his hat and staff, and with visible perturbation hurried out of the house; but in a few minutes he returned with tears of joy in his eyes. “Now, my beloved Rebecca,” cries he, “now I am ready.” He offered up the prayer, and with evident feelings of delight kindled the lamp. He afterwards made known his dispute in the morning, adding, it was not possible for me to offer up the prayer and light the lamp before I was reconciled with Isaac (that was the name of his brother.) “But how came it to pass that you returned so quickly?” “Why,” said he, “Isaac, like me, could not rest,—it was with him as it was with me,—he also could not enter upon the Sabbath without being reconciled. We met each other in the street,—he was coming to me, I was going to him,—we fell into each other’s arms weeping.” When, many years afterwards I first read in the Gospel of our Lord the words—“There-

fore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift,” this event, which had affected me when but a child, presented itself anew to my mind, and I thanked my blessed Redeemer, and the covenant God of my fathers, that He had still left such indications of life amidst so much death, in that people who are my flesh and my bones. Consider, then, O beloved fathers and brethren, whom I love not only as fellow-heirs with me of eternal life, but also as faithful friends of the ancient people of God,—consider what that people will eventually become, when it shall please the Almighty to remove the scales from their eyes, and the veil from their heart. Let this excite and kindle your zeal to send forth missionaries,—men full of faith and of the Holy Ghost,—men who, like you, are filled with love for Israel,—to proclaim to them the truth, and in love to call out to them, “Behold the Lamb of God, that taketh away the sin of the world.” Actuated by love, and treading in the footsteps of the Divine Master, may the same spirit animate the Free Church! She is perhaps destined to exercise, eventually, an influence on the seed of Abraham that has hitherto never been witnessed. Assuredly the special measure of the Spirit which God has been pleased to pour out, more evidently than ever, upon you, enabling you to confess before the world, and also to defend, the rights of the Lord Jesus, as the only Head and King of his Church, lays the ground for making Him known, with more energy than ever, to his ancient people, as the blessed King of the Jews. And here allow me to speak before this solemn Assembly on a subject, which appears to me to be of the highest importance. The proposal I wish to make I confide to the bosom of your Assembly. It cannot, I trust, appear improper

in this place, nor be altogether unexpected, as made by a Christian Israelite. Permit me to explain my meaning. Great and blessed was the epoch when the light of the Reformation broke through the darkness which covered the Christian Church; the task, the calling of the Reformation, she has fulfilled. That which every soul must possess and acknowledge, in order to experience a well-grounded hope of salvation even in the hour of death, the Reformation brought out to view, buried, as it had been, under the rubbish of Papal indulgences. She taught, more clearly than ever, how deeply, how hopelessly, man is fallen; being dead, not merely in appearance, but dead in reality, in trespasses and sins. She taught how man, through sovereign grace, according to the eternal election of God, is renewed and regenerated by the Holy Ghost; justified before God, by faith alone, without works; the righteousness of the Lord Jesus Christ, his surety and Mediator, being imputed to him. She taught how such a sinner, justified in Christ, is sanctified by the indwelling Spirit of God, to be conformed to the image of God's Son. In a word, the entire doctrine of salvation, and every thing appertaining to the spiritual kingdom of the Redeemer, has been set forth by our Reformers with so much clearness and scriptural authority,—with so much fullness and simplicity,—that what we possess concerning this glorious doctrine, in the principal Confessions of the Reformation, needs to undergo, even in our days, and notwithstanding the extension of knowledge and science, scarcely any alteration whatever. This was her calling, appointed her by God, and she fulfilled it. But, if we now read the writings of those great men concerning those Prophecies which are as yet unfulfilled, we see clearly that the examination and development of that part of the Word of God was reserved for a later period than theirs. It is true, from time to time, a voice has been

heard in different lands, which has more fully elucidated the Prophecies which are yet unfulfilled; but it is an incontrovertible fact, that it is only within the last fifty years that the knowledge of the eschatology, or the doctrine of the last things, has made any remarkable progress; and it cannot be denied that, as generally happens with respect to subjects veiled in futurity, men, when treating on the Millennium, have aimed at too much precision, and entered with excessive minuteness into the slightest details, instead of being satisfied with those grand outlines and principal features which are clearly discernible. Still it is evident to the prayerful investigator of the Prophets, that the visible return of the Lord to reign as King, and the restoration of Israel to their own country, are both taught in the Word of God. Men celebrated for their faith and scientific developments, living in different countries, but especially in Great Britain, so richly blessed, have remarked and pointed out the partial manner of expounding the Prophecies, which has prevailed even from the times of the Reformation. It has been customary, whenever mention is made in the Scriptures of the prosperity, blessedness and glory of Israel, to understand these passages in a spiritual sense, and to apply them exclusively to the Christian Church; but, on the contrary, whenever threats and punishments are announced, to understand them literally, and apply them to the descendants of Abraham. In your country, but especially in England, eloquent protestations have been made against such a mode of interpretation, and a sounder and more judicious explanation of the Prophecies has been proposed; but up to this day no Church has directed its special attention, as a Church, to this important part of Divine truth. This was left for the better days that were to rise over the Protestant Churches; and see! it is perhaps the Free Church of Scotland that is to serve as an example in

this, as in so many other respects, to the other Churches. Reflect, I beseech you, highly-respected fathers and brethren, on my present proposal. Let a committee, chosen from among you, occupy themselves specially with this very important subject; so that in your excellent Church Confession an additional article may be found, in which a belief of the restoration of Israel to the land of their inheritance, and the personal reign of King Jesus in glory, before the day of judgment, is acknowledged. For that Church which has been baptized by the Holy Ghost, and in which sparks of a renewed Pentecost flame are seen shining around, is the task reserved to display, as a Church, in her confession of faith, firmness and unchangeableness in the truth which is according to godliness, combined with motion, progress, and expansion, in reference to a more profound investigation of the sacred Scriptures. Dangerous as I consider all revisions and transformations of the standard Confessions of the Church to be, when the majority of those who take the lead are distinguished by their lukewarmness and unfaithfulness; equally desirable, on the other hand, do I think such revisions to be, and as leading to the most blessed results, when they are made in Churches in which men are found,—like those whose faces I have now the happiness to behold—who, possessing tried, matured piety, and well known love of the truth, highly appreciate real advances in science. Only then can beneficial results ensue to the Church; and not only to the Church, but likewise to Israel,—that nation which is often held back from an examination of the Scriptures of the Christians, when they find that the Prophecies in which their restoration, and the reign of the Messiah on earth, are so clearly and distinctly taught, are completely reasoned away by our spiritualizing theology, and thus, according to their opinion (and, I confess it openly, according to mine likewise,) the Scriptures are wrested from

their true meaning. Yes, I had recently an opportunity of perceiving the danger of a spiritual interpretation of the Prophecies, even in the case of an Israelite, who insisted that the 53d chapter of Isaiah was to be understood in a spiritual sense, namely, as figurative of the sufferings of his people. Therefore, O my highly esteemed brethren, if we justly accuse the Jews, that they will indeed acknowledge a Messiah in glory, but not a Messiah crucified, let them no longer be able to accuse the Christians, that in their Confessions they recognize a crucified Messiah, but not a Messiah who will reign on earth as a King over the Jews. Assuredly He shall come down like rain upon the mown grass; as showers that water the earth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. (Psalm LXXII.)

*"The saints shall flourish in his days,
Dressed in the robes of joy and praise;
Peace, like a river from his throne,
Shall flow to nations yet unknown."*

When the disciples asked the risen Jesus, "Wilt thou at this time restore the kingdom to Israel?" his infallible lips replied, "It is not for you to know the times or the seasons which the Father hath put in his own power,"—(Acts, i.)—without at all reproaching them with capernaïtical sentiments, in adopting carnal ideas of the Scripture; so that the Lord intimates clearly and distinctly—"Yes; that kingdom shall once be restored again to Israel! but the time when, it is not given you to know." I therefore repeat it—a Church in which, eight years ago, the God-glorifying desire of sixteen Presbyteries and Synods was expressed, in "praying the General Assembly to take into their consideration the claims of the descendants of Abraham," may no longer be deficient, in her public Confession, in that which appertains to the complete recognition of the royal rights of our Lord Jesus Christ; namely, his reign on

earth, and the re-adoption of his ancient people. But courage, renewed courage, fills my heart, in the hope that I shall once be able to refer my people—the ancient people of God—to the standard Confession of the Free Church, as that in which may be prominently seen, and distinctly read, all that relates to their Messiah,—as well his sufferings as the glory that followed; not only as the King of his Church, but also as the King of Israel. Where such men as the Chalmerses, the Keiths, the Duncans, the Lorimers, the Candlishes, the Gordons, and so many others are found, there may

not my *votum pium* be ranked among the *pia vota*?

TO CORRESPONDENTS.

OUR friend L.'s second article has been received, but too late for insertion. It is quite needful, in order to prevent interruptions of this kind, or rather, to give our correspondents an equal chance, that all essays for the Chronicle should be in the Editor's hands during the first week of the month.

Our notices of books received, and other matter in type, must also lie over.

MISSIONARY INTELLIGENCE.

The American Society.

MEETINGS OF THE EXECUTIVE COMMITTEE.

June 22d.—The Corresponding Secretary read a letter from the Rev. J. H. Bernheim, giving a very encouraging view of his present field of labor in Connecticut, and strongly urging his continuance there for one year, whereupon it was

Resolved. That Mr. B. remain in Connecticut until otherwise instructed by the Committee.

29th.—MR. F. PIGOT gave in a written report of a business excursion which he had made, under the direction of the Executive Committee, to various places in New England. The following is an extract:—

It gives me unfeigned satisfaction to be able, by the grace of God, to communicate to your committee, how great an interest in the cause you have so much at heart there exists here, (Newburyport, Mass.) and in every town I have visited, among both the members and min-

isters of the different churches. They invariably expressed themselves highly satisfied with the proceedings of the Society, in which they have entire confidence. They especially approved of the establishment of the Mission-house, and spoke very highly of the Chronicle, and of the talent and ability with which it is conducted. The missionary reports, also, excite much interest. They, however, complained that they are left so long a time without either a lecturer or preacher on the subject of the Jews, and they very much desire that a converted Jew may soon be sent to them. Every pulpit will be opened to him. I endeavored to assure them, that the Society will do every thing that lies in their power to satisfy them, but that the limited means at their disposal necessarily oblige them to use all circumspection in their assumption of pecuniary responsibilities. Nor can I refrain from making mention here of the kind treatment and hospitality I experienced from the friends of Israel, and lovers of the Lord Jesus, with whom it was my privilege to meet. I can requite them no otherwise than by this feeble acknowledgment, and expression of my

gratitude. There is, however, much consolation in the thought, that the Lord Jesus Christ, on whose account alone I have been made the object of so much kindness and Christian love, owns such acts of charity, and is able to reward them out of the abundance of his grace. Praised be the Lord God of our salvation—the author and finisher of our faith, and of every good gift. Amen.

A resolution was adopted, authorizing an enlargement of the monthly edition of the *Jewish Chronicle* to 2,000 copies.

The ordination of Mr. Neander having been reported to the Committee, he was directed to proceed without delay to Baltimore, to labor among the Jews of that city and vicinity, until farther instructions.

ECCLESIASTICAL ACTION.

WE thank God that the cause of Israel, and of the American Society, is enlisting the confidence, sympathy, and co-operation of the churches. To our ministerial brethren, and to editors of religious journals, we may be allowed to say that, with the divine blessing, nothing now is wanting but a more frequent and hearty advocacy on their part, to bring American Christians up in good earnest to the work, which God has so manifestly and so abundantly set before them, in connection with this great enterprise. Never shall we be weary of repeating to them, and to all, that, do what else we please, we shall do but very, very little towards effecting the glorious consummation of a regenerated world, until the veil upon the heart of Israel is taken away, and “it shall turn to the Lord.”

Last month we were permitted to record the action of the Gen. Synod of the Ref. Dutch Church in favor of this Society. We have now the great pleasure of adding similar testimonies from two others of our largest and most influential ecclesiastical bodies.

Presbyterian General Assembly.

During the late sessions of the Triennial Assembly in Philadelphia, Mr. Bernheim was allowed to address the brethren as the agent of the Society. The result we could nowhere discover, until, on our application to the Stated Clerk of Assembly, he promptly and kindly furnished the following extract from the printed Minutes:—

The Rev. J. D. Mitchell, from the Committee appointed to bring in a minute in reference to the American Society for Meliorating the Condition of the Jews, presented a report, which was adopted, to the intent that the object of this institution is deserving of the sympathy and co-operation of the Church; and that the Rev. Mr. Bernheim, the agent, and the cause he pleads, be commended to the confidence and Christian liberality of the churches under our care.

Gen. Association of Connecticut.

To our private sources of information we are in like manner indebted for the intelligence, that Mr. Bernheim enjoyed the privilege of addressing this Association at its late annual meeting at Somers, when the following resolution was proposed by Dr. Bacon, and adopted:—

Resolved, That we have heard with fraternal interest the statements which have been made to this Association respecting the Jews in this country and in other lands, and that we commend the cause of

Israel according to the flesh to the sympathy, the prayers, and the co-operation of our brethren in the ministry, and of the churches.

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Since the above was written, we have received the following additional intelligence of the same gratifying kind from Rev. Mr. Vinton, our agent for the northern states of New England.

#### **Vermont General Convention.**

This body met at Middlebury, Vt., on June 16. The same day Mr. V. was allowed to make a brief statement of the plans and proceedings of the Society, and to present some motives for engagedness in this work. The following resolution was then unanimously adopted:—

*Resolved*, That this Convention cordially approve the object of the American Society for Meliorating the Condition of the Jews, and recommend it to the patronage of the churches in connection with this body.

#### **General Conference of Maine.**

The Conference met this year in the village of Augusta, Me., on June 23d. By dint of great efforts, Mr. V. reached the ground on the third day of the sessions, and enjoyed another precious opportunity of pleading the cause of Israel before his assembled brethren. "The Conference," he says, "adopted a resolution similar to that which was passed by the Vermont Convention last week. My remarks were listened to with interest, and a good impression made."

For all these multiplied tokens of divine favor, and of the awakening sympathies of the Church, we again thank God, and take courage.

We may here also announce to our readers, what we in vain attempted to mention in a former number of the Chronicle, that a course of Fifteen Lectures on the Jews is now in course of delivery in the Chapel of the Theological Institute of Connecticut at East Union Hill. "It is an ultimate design of the projectors of the course," say the editors of the Christian Sentinel, "that the Lectures, when they have been delivered, shall be published in a volume designed for circulation, that an interest may be promoted among Christians in the evangelization of the Jews." May their pious purpose be abundantly prospered by the God of the covenant!

#### **ORDINATION OF MR. J. NEANDER.**

THE following account of the ordination of brother N. as missionary to the Jews is abridged from the *Christian Intelligencer*, the respectable organ of the Reformed Dutch Church.

The ordination of Mr. Neander took place on Sabbath evening, the 28th ult., in the German Evangelical Mission church, in Houston St., New York. The readers of the *Intelligencer* will recollect that the Classis of New York presented a request to the General Synod, at Albany, for a dispensation to examine Mr. Neander, and, if approved, to receive and ordain him to the ministry, and especially as a missionary to the Jews. The Synod having granted the request, the Classis proceeded to examine him, and his examination having been sustained, a committee was appointed to ordain him, consisting of the Rev. Philip Milledoler, D. D., and the Rev. Messrs. John Lillie and John C. Guldin.

The writer has never witnessed an ordination more deeply solemn



and impressive. Every thing was calculated to make it so. The sermon was preached by Rev. Mr. Lillie, from 2 Cor. v. 20: "Now, then, we are ambassadors for Christ." . . . The ordination service was truly affecting and solemn. The venerable Dr. Milledoler, President of the Society for Meliorating the Condition of the Jews, read the form, which he followed with the charge to the ordained brother. The charge given was one of unusual interest. It was entirely appropriate, given with the Dr.'s usual ability and in his solemn and dignified manner, and above all, in a manner which made every one present feel that it was the effusion of a heart full of the power of the gospel. The ordained brother and missionary was reminded of the import of his commission—the difficulties he must, from the nature of his appointment, expect to meet—the scattered and lost condition of Israel—their opposition to the gospel—the fact that he, the ordained brother, *must go to them*, and not expect that they will come to him—that in this he had the example of his Master, who came to sinners, and not sinners to him—the promise given to him as a minister of the cross, and the encouragement he had in going forward, &c., &c. The exercises were closed with prayer by the Rev. Dr. Milledoler.

During the latter part of the service, and especially during the prayer, the writer can only speak of his own feelings, while he no doubt expresses those of all present—there was such nearness to heaven, such a manifestation of the divine presence, that it was abundantly evident that the Lord put his seal to the whole transaction of the occasion. We felt it was a prayer in which "the Spirit made intercession with groanings which cannot be uttered."

May the God of Israel bless our brother in his labors. From what the writer personally knows, he believes that he is a chosen vessel of God, fitted for and adapted to minister among his brethren according to

the flesh. He has not only the necessary qualifications for such a commission, but we believe the language of Paul is his own, felt, deep-felt in his heart—"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I would that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. ix. 1-3.

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### JOURNAL OF REV. JOHN LICHTENSTEIN.

OUR readers are aware that during Mr. Neander's residence in the city, it has been found profitable for him and Mr. L. to labor together in their missionary walks. For this reason we make our selections for the first half of the month from Mr. L.'s journal, and for the other from Mr. N.'s.

*June 1st.*—Brother N. and myself went this morning to the harbor, where we found two respectable Jews. I entered into a discussion with one of them on the difference between the true and the false Jewish faith. This man belongs to the modern Jews, and defended the principles of the new sect of the Reformers. I replied that those persons are no longer Jews, and that I rejoice to see them go so far in their pretended reform, as it may be the means of bringing many to feel the necessity of a positive religion, and so prepare the way for their conversion to a belief in Him, who is their only help and Redeemer. He listened with attention, and invited me to see him at his house.

*2d.*—We went this morning to — St., where we called upon an educated Jew. He received us very kindly, and we spoke upon the most important points of Christianity. I told him in the presence of some

other Jews of the holiness of God, the extreme sinfulness and incapacity of man, with regard to God, and the sole means of reconciliation through Christ's mediation. This man is very ready to enter into religious conversation, and we can speak freely with him of the Messiah. He manifested great knowledge of the Bible, and seemed to have given much attention to religious questions.

3d.—I spoke to-day to not a few Jews on religious subjects; but found them in a dreadful state of ignorance.

4th.—This morning I paid a visit to the Rev. Mr. Guldin, where I met a Jew from Poland. I began a conversation, and preached Christ to him, as the way, the truth, and the life. He made many objections, and tried to prove that the sacrifices were only given by way of accommodation. When I showed him the passage, Lev. xvii. 11: "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls: *for it is the blood that maketh an atonement for the soul,*" he was silent. He then wanted to prove to me by Deut. xxxiv. 10, that even the Messiah will not be as great a prophet as Moses, much less will he be worthy to be worshipped. For this purpose he translated the words, as if spoken in the future tense, "No prophet *will be* like unto Moses," &c. I replied, that we do not read in the original, ולא יקום, which would mean, "There will not stand up," &c.: but ולא יקום "There stood not up," &c., viz.: not before Moses' time—not until these words were so recorded. That, however, in the latter times, one like unto Moses, aye, even a much greater prophet than he, should stand up in Israel, I proved to him by the important passage in Deut. xviii. 15, 10, where Moses himself says to Israel, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken." This

Prophet is no other than the עבד יהוה, the servant of the Lord; of whom it is written in Isa. lii. 13; "Behold, my servant shall deal prudently, he shall be exalted, and extolled, and be very high, ירום ונשא, "וְגַבַּהּ מְאֹד" on which passage the eminent Arabian writer, Medrash Jalkutt, saith, ירום מאברהם ונשא ממשה, וְגַבַּהּ מְמַלְכֵי הַשָּׁרָה, that is, "The Messiah will be higher than Abraham, more exalted than Moses, and much higher than the angels who serve before God." I further showed him that the Messiah already spake and acted as God under the old covenant, being the same whose glory Moses saw, when God said to him, "Thou canst not see my face, for there shall no man see me and live," &c., Ex. xxxiii. 18, 23; and again, that he was the angel who went before Israel, and the same whose glory Isaiah also saw in the temple. Isa. vi. When I had at great length expounded to him all these things, he remained a long time in deep thought, and then promised that he would give all that he had heard his most mature consideration, and would soon call on me.

5th.—To-day I visited many families in diverse streets, where I was enabled to proclaim the salvation of Christ, and to call on them to repent and to believe on Christ.

6th.—The Israelite —, with his wife, whom I have often mentioned, were this forenoon a long time in the Mission-house. We exhorted both of them, that they should finally, and in earnest, seek their salvation, since they are already aware that in none other is salvation for our souls to be found, save in Christ the crucified.

8th.—We had to-day many conversations with Jews, who quietly listened to the word from the cross. Others were, alas! very indifferent, and the preaching of the gospel seemed to be to them a vexation.

9th.—As we were on our visits to-day in various streets, we were insulted by a Jew who stood at the door of his residence, with the name משומר, which signifies, "thou art

exterminated from before God, because thou hast fallen away from Him, in that thou hast been baptized." Brother N., turning to him, asked him the cause of this insult, and administered a severe reproof. The Jew trembled for fear, and made no reply.

10th.—To-day we travelled extensively, and had the happiness to proclaim the gospel of good tidings, and the redemption through the Messiah Jesus, to eight families, without experiencing the least unpleasantness. They not only listened, but entered largely into conversation respecting the truth of Christianity, and were very thankful for the tracts we gave them.

11th.—To-day we were again enabled, by the help of God, to confess Christ before many in Israel. In one family the women contradicted me in a very obstinate and inimical manner. I sought to soften their feelings, and then they listened quietly, as I proclaimed to them the salvation of Christ. In another Jewish family, there was present a rabbinically educated Jew from Poland, who, on hearing the first word of the gospel which we preached to him, sought with rabbinical subtleties to pervert and neutralize it.

12th.—We traversed many streets, where we found opportunities of speaking with several Jews. One of them, a mechanic, showed himself an infidel, and such a one as I have never met with among the Jews. "There is no God, and after death our existence is at an end"—this is the confession of faith of a descendant from Abraham! It terrified me to hear such language. May the Lord in mercy have pity on this man, who truly deserves to be pitied.

13th.—To-day we received a visit from two Jews in the Mission-house. One comes from Baden, the other from Bavaria. The latter asked for a Bible, which he obtained, together with some tracts.

15th.—To-day we had a very earnest conversation with two Jews. One of them, a merchant,

but formerly a teacher in the ancient town of Fürth in Bavaria, once famous for its Talmudical school. This Jew, in reply to a question put by brother N., whether he had ever thought on the one great question, whether Jesus of Nazareth is the promised Messiah, acknowledged that he had done so formerly; but, in the course of his researches, he had come to the conclusion that no personal Messiah was promised, and that we have no occasion for a substitute, neither is such a thing possible. These points I endeavored, with great care, to answer. He listened very attentively, and thanked me.

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### JOURNAL OF REV. J. NEANDER.

Mr. N. has written his journal for the first time this month in English. A few corrections, of course, have been made, but, even without these, the manuscript is a very creditable beginning.

On the 6th of July Mr. N. left New York for Baltimore.

15th.—We went to the house in which — (a high officer in the — synagogue,) resides, and staid there about three hours, which time was much occupied in conversation and combat. Mr. — spoke as a defender of rabbinical Judaism, and as an enemy of the truth revealed in the Old and New Testaments, and centreing in Jesus. Brother L. had a long and hard dispute with him; and, as we left him, we witnessed before him repeatedly to the power and majesty of Jesus, in whom to believe is life, eternal life.

19th.—In — St. we had a long conversation with a Jew and his wife about Judaism and Christianity. Brother L. read before them the first Psalm, and spoke on some passages of the New Testament. Both listened, and expressed their



thanks towards us, asking us to come again.

23d.—To-day I was examined before the reverend Classis of the Ref. Dutch Church of this city.

25th.—This morning a Jew from Germany came to us, desiring to hear the good tidings of salvation in Christ. Mr. L. had a long conversation with him, and I hope that the soul of this Jew is truly anxious to come to Jesus, the everlasting King.

26th.—The Jew whom I mentioned above came this morning again with another Jew. Both said that they wished to be instructed in the truth of the Messiah. Brother L. had a long conversation with them about this weighty point.

On our walk in the forenoon, we met a very ignorant and superstitious Jew. At first he would not listen; but by and by, when we convinced him of his ignorance, he became more still, and promised to visit us. O, thou poor Israelite, that thou mayest know the unsearchable riches and the wonderful peace which are in the great and sweet name of Jesus! Lord, have mercy on this poor miserable people.—Amen.

28th.—From 1 o'clock to-day till 5, I was with ——. He invited me to take dinner at his house, where the family of his brother-in-law also resides. His name is ——. He is one of the most intelligent Jews that I know. It is not possible to give the conversation which we had about religion. May the Lord give his blessing to the seed which has been sown, and show them the way of peace. Mr. B. told me that he often has great pleasure in hearing sermons delivered in the churches here, and in the country, where he often travels.

This last fact ought to be a strong motive and encouragement to the ministers of the word every where, to give poor wandering Israel a more frequent and prominent place in their discourses and in their prayers.

## South-Western States.

### EXTRACT JOURNAL OF MR. SILIAN BONHOMME.

BROTHER B. arrived in New York on the 3d of July, after a very laborious tour of 5,112 miles. We can make room this month for only a very few notes.

*St. Louis, Mo., May 23d.*—I arrived in this city just in time to make my arrangements for the Sabbath. I was received by the clergy with the utmost kindness, and was freely admitted into their pulpits. For the future, I am persuaded, Israel, has an interest in the churches here.

My health was such in St. Louis, that I was almost compelled to keep my room during my stay, with the exception of the two last days, and a few times during my illness. It was truly painful to behold the Jews in this city, as in all others, careless, without even keeping the seventh day, although they have a place of worship in an upper room. But as soon as I made my appearance among them, I was asked for tracts, and they really seemed anxious to get any information from me on the subject of religion. My own heart felt joyful that God himself gave me a welcome among them. They are German Jews, but very gentle indeed. One young man thanked me fervently for giving him scripture proofs relating to Jesus Christ, and said he felt the importance of the subject, and would now pay close attention to the reading of the Bible, which he has not heretofore done. There are about one hundred Jews here; some of old standing, having intermarried with Gentiles, pay no attention whatever to any religion, that is, they have turned infidels. A missionary may do well to go down the Ohio and the Mississippi, to visit all the western cities, and those of the South, where



the Jews are so numerous, and where their attention has now been awakened by my labors. Christian ladies feel deeply interested in our cause, and desire to aid in advancing it. In St. Louis are several respectable Jewish converts, members chiefly of the Meth. E. Church.

In *Louisville, Ky.*, Mr. B. was not welcomed, he says, as he had been elsewhere, and he intimates in quite plain terms his opinion, that the doctrine of what he calls "the non-restoration of the Jews, largely advocated here by the Presbyterian Herald,\* and fast spreading in this community," is, after all, rather a poor excuse for refusing to look after the salvation of the souls of his brethren, *where they are*, and where, it is said, they are to remain. We shall leave our readers to judge.—In *Louisville*, he adds, there are about 50 Jewish families, and 100 single Jews. They have a regular synagogue.—A serious relapse confined Mr. B. to his room most of the time that he spent there. The Methodist Episcopal churches alone manifested any interest in the object of his mission.

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### Connecticut.

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REV. JOHN H. BERNHEIM.

THE reader already understands (p. 46) what induced the Board to continue Mr. B. for the present in this State. The spirit of open and cordial co-operation, which, it will be seen from the following letter, is now developing itself after a long season of characteristic New Eng-

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\* Rather, we think, by a correspondent.—*Ed. Jew. Chron.*

land caution, was altogether too strong, and too grateful to our hearts, to be gainsaid or resisted.

HIGGANUM, July 7, 1846.

*Dear Brother,*—It is impossible for me to express to you with what kindness and interest I am received in this State. The houses and churches are every where open for me, and so also the hearts. The ministers write letters of invitation to me, so that I have already made my appointments to the first Sabbath in August. Every Sabbath I preach in three different congregations. In Middletown I preached in one week eleven times, and did, God be praised, a great deal of good. In the country I cannot preach often now on week days, on account of the hay-making and harvest. The brethren tell me that in winter will be the best time. They bring me from one place to another, and my expenses this month have been very trifling, and the collections good. They are all anxious to hear a Jew. The houses are generally filled, and sometimes they do not hold all the people. Jews I find every where. I want German Bibles for them. Send some copies for me to Middletown.

Pray for me and for the work. Give my best love to the Board and to the brethren.

Your obedient servant in Christ,  
JOHN H. BERNHEIM.

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Vermont, Maine, N. Hamp.

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REV. JOHN A. VINTON.

BROTHER V. is evidently at work, heart and hand, in the cause of Israel. It is, indeed, but seed-time yet in that section of New England, which has been assigned to him as his field. The seed, however, he is sowing plentifully both with tongue and pen, and "then cometh har-

vest," when we shall all "reap, if we faint not."

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## New Jersey.

REV. A. O. PELOUBET.

BROTHER P., it will be remembered, was appointed Travelling Agent of the Society for three months in New Jersey.

BLOOMFIELD, July 10, 1846.

Rev. John Lillie:

Dear Sir,—I do not know that you are expecting to hear from me again, since my commission expired the week following my last communication. But as there remains one Sabbath to report, I think best to trouble you with a line. . . . . I do not leave your employ from any feelings of discouragement, or distrust as to the ultimate success of the cause. The Church *must* awake to the claims of Israel upon her, and her prayers will then be as lively in their behalf as they are now dead, and her gifts as liberal, as they are now parsimonious. I hope, as God shall give me opportunity, to be at my post in promoting a cause so worthy. Yours in the gospel,

A. O. PELOUBET.

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## The London Society.

It appears from the Annual Report, unless we miscalculate, that *one hundred and seventeen* cases of adult baptism have occurred during the year at the various stations of the Society. These stations are 30 in number, and employ 80 missionaries and agents, including physicians, schoolmasters, tract distributors, &c. Of this number 27 are ordained ministers of the gospel, and 45 are Jews.

We observe that the Bishop of Exeter has notified to the Archbishop of Canterbury his "dissent to the consecration of a successor to Bishop Alexander as a Bishop of the English Church at Jerusalem." The Tractarians are determined, if possible, to break up the whole arrangement with the king of Prussia, as not being to their keen vision quite *regular* and *canonical*. "May it be as though it had never been," exclaimed the now apostate Newman; and the friends he left behind him, still keep up the cry.

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## The British Society.

### FOURTH ANNIVERSARY.

WE have to thank our dear brethren of the British Society for the first seven numbers of their *Jewish Herald*, and for other documents. By the monthly receipt of the *Herald*, we shall in future be enabled to keep a more steady eye on their proceedings.

A recent number of the London *Nonconformist* contains an account of the late anniversary, from which we extract every thing of interest.

The fourth annual meeting of this Society was held at Freemason's-hall, on Friday evening, the 24th ult. Every part of this spacious room was crowded by a highly respectable audience. The chair was taken by J. D. PAUL, Esq., who rose and said:—

I do most deeply, and more and more, feel the solemnity and importance of the subject to which we have to invite your serious attention this evening; and I do trust that there are not a few present in this goodly assembly who, with kindred hearts, sympathize with us to the fullest extent in these feelings, and who respond to the spirit of that

prayer which has been offered up, that a more lively missionary feeling may prevail amongst us in behalf of the lost sheep of the House of Israel. This, indeed, I do earnestly hope, that our coming together this evening may be to some good purpose, really to provoke unto love and to good works. May we meet together, not only as is our duty and our privilege, to promote with simplicity of purpose and singleness of heart the glory of our Lord and Saviour Jesus Christ and the spiritual amelioration of our poor benighted Jewish brethren, but may we also be quickened and encouraged and cheered in our own souls, by taking truly catholic communion together, and co-operating in this truly righteous cause—a cause which, in its effects and results, is so full of rich and precious promises to all, without exception, who, with sincerity of heart, seek to promote it. The word of God says, “Pray for the peace of Jerusalem: they shall prosper that love thee.” I trust that we may be enabled, in some measure, to put to silence the ignorance of foolish men, by practically manifesting the power and the blessedness of a truly catholic communion; I use the term in the good sense of the word, truly Catholic Evangelical Alliance, such as this is. You are aware that the nature of this Society is not sectarian. It is a union of Christians of all denominations, without reference to their titles or designations; all who in fact love the Lord Jesus Christ in sincerity and truth, co-operating for the same object,—a very blessed union for a still more blessed purpose: and it would greatly rejoice your hearts to know that the result of that union was more favorable in many respects than it is. I now turn to the financial view; and I regret to say that the state of this Society is very far from satisfactory. What is the income of our Society? It is the produce of a combined effort of all the Christians who love the Lord co-operating for one object. Now, what is the result of

this combined effort? A mere scanty pittance, in my humble opinion, compared with what ought to be done. All we can boast of, is the receipt of £1,800. Now, I cannot but regard this as a most alarming proof of the deep-rooted selfishness of the present age. It is that covetousness which is no less than hateful idolatry in the sight of God. Should such a state of things as this continue? There is a wide field of operation opening up before this Society, not only in our own native country, but also in many parts of the Continent of Europe, whence the cry comes to us, “Come over and help us!” In confirmation of these observations, and with reference to the state of the Continent, as well as our own native country, and the large and populous provincial cities in it, I would just read a brief extract from the writings of a very old man,\* an eminent saint, who has gone to his rest, whose opinion on this subject will, I feel, carry great weight with it, inasmuch as it was the result of his own personal observation during a tour on the Continent of Europe. He says, “It seems in many places as if the only door left open to the Christian missionary is the door of preaching to the Jews. We spent some time in Tuscany, the freest state in the whole of Italy. There you dare not preach the gospel to the Roman Catholic population. The moment

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\* This is a mistake. The person referred to is the Rev. R. M. McCheyne, who died in his 30th year, but ripe for glory. He was, indeed, an eminent saint—a “disciple, whom Jesus loved.” His *Memoir and Remains*, by Rev. A. A. Bonar, is one of the most precious and edifying books in the world. We have long been waiting for an opportunity to speak of it to our readers, and may now just say in a word, that at least every minister of the gospel, and student of theology, in the land, ought to read it. No one, possessing any measure of the spirit of this high calling, can read it without being at once quickened, instructed, and refreshed. It has been republished by the Presbyterian Board.—*Ed. Jew. Chron.*



you give a tract or a Bible, it is carried to the priest, and by the priest to the government, and immediate banishment is the certain result. But the door is open to the Jews. No man cares for their souls. And, therefore, you may carry the gospel to them freely. The same is the case in Egypt and Palestine. You dare not preach the gospel to the deluded followers of Mahomet, but you may stand in the open marketplace and preach the gospel to the Jews, no man forbidding you. There is indeed perfect liberty in the Holy Land to carry the gospel to the Jew. In Constantinople, if you were to preach to the Turks, as some have tried, banishment is the consequence; but to the Jew you may carry the message. In Wallachia and Moldavia, the smallest attempt to convert a Greek would draw down the instant vengeance of the Holy Synod and the Government. But in every town we went freely to the Jews: we spoke without hindrance the message of Israel—the door is wide open. In Austria, where no missionary of any kind is allowed, still we found the Jews willing to hear. In Prussian Poland, the door is wide open to nearly 100,000 Jews." "Go, preach the Gospel to all nations," saith the Saviour, but "to the Jew first." "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Now, these are all facts, and they unite to prove to us that there is as it were a shaking among the dry bones, and an encouragement to hope that the dawn of Zion's glory is at hand. When our blessed Lord, as a public teacher, spoke to the Jews on the last occasion, he said to them, "Behold, your house is left unto you desolate; and I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord!" The Church has seen the first portion of that

prediction verified to the letter—that is, the desolation of the house; but the second portion is that great and glorious event which we have yet in anticipation. I do believe that the period of his lengthened absence is rapidly rolling away. According to the prediction of Christ, Jerusalem has been trodden down of the Gentiles; and when the times of the Gentiles have been fulfilled—and I believe those times are now expiring—every eye should be intently fixed on the great Head of the Church, every believer should be hasting to the coming of the Saviour, looking for him who "shall appear the second time without sin unto salvation, when the Lord shall build up Zion, and he will return in his glory." In the meantime, our path of duty is plain and open. "Preach the Gospel," was our blessed Lord's injunction, "to every creature; to the Jew first and also to the Gentile;" and we must leave it to the Father of spirits to bless the message, whensoever and wheresoever, and to whomsoever we may deliver it. Our privilege and our duty is, so far as it may lie in our power, to send the blessed message of reconciliation to these poor benighted men.

The SECRETARY then read a most interesting Report of the Society's labors during the past year. The number of missionaries engaged at the last anniversary was five; these now amounted to nine. One scripture reader, it stated, was laboring very usefully, and two young men were preparing for missionary work. Seven of these missionaries were employed in London, one in Bristol and one in Manchester. Extracts were then given from the journals of the missionaries, from which it appeared that they were received by the families they visited with increasing pleasure; they were able to hold a conversation with many of them. In the course of the year some converted Jews had been baptized. Many were now willing to receive the Scriptures, and they ap-

peared to read them with interest. The missionaries generally felt that they were much encouraged to persevere in the work. The report stated that the Society was under great obligations to a minister for the assistance he had rendered in imparting instruction to the missionaries; but it was felt that ere long some means must be adopted for their training. The Secretary then read the Report of the Ladies' Committee, from which it appeared that they had been most zealously engaged throughout the year. Contributions had been received from ninety-seven associations: a considerable increase over the number of last year, which was only twenty-nine.

The CHAIRMAN then presented his accounts as treasurer, from which it appeared that the total receipts of the past year, including a balance then in hand, of £297. 3s. 11d., amounted to £1,854. 17s. 0d. The expenditure during the same period, was £1,498. 10s., leaving a balance in hand of £256. 7s. He said, however, that ten times that balance would not enable them to carry on their projected work.

Mr. R. W. DIBDIN, M. A., minister of West street Episcopal chapel, moved the first resolution:—

That the report now read be received, and printed under the direction of the Committee; and that this meeting unites in expressing its sense of adoring gratitude to the God of Abraham, that he has put it into the hearts of his people to seek the welfare of Israel, and so graciously favored them, by the tokens of his divine approval, in the work.

In the course of his speech he thus referred to the object of the Society:—What is desired is not to make a Jew a member of the Episcopal Church established by law, of the Baptist, or the Wesleyan Church particularly. In comparison with our great object, all the minor distinctions between established Episcopacy, of which I am so unworthy a minister, and the

various Churches for which I feel so much affection, and to all of which I say God-speed, are as nothing. That great object is, that the Jew should be brought to acknowledge Jesus Christ as the Saviour of sinners—the present Messiah, who washes the guilty in his blood from their sins, and saves them by his grace from eternal condemnation. The object of this Society is to convert the Jew, not to proselyte him—to make him a Christian, not a member of a sect. Our heart's desire and prayer to God is, not that he may worship in this or that place peculiarly, but worship God in spirit and in truth; that he may acknowledge the Lord Jesus Christ as God manifest in the flesh, and at the same time the Lamb of God that taketh away the sins of the world. It seems to me that this Society is admirably calculated for that object; and most painfully, indeed, did I respond in my heart to your feelings, Sir, when you spoke of the exceedingly low and inadequate state of the funds. As a Rev. brother on your right (Doctor Alliott) observed to me, £1,800 is, indeed, a very small sum to be raised by the aggregate exertions of the Christian world, when we consider that double as many thousands are raised by only one section of the Christian Church. I trust that better days are at hand, and that the stirring and striking appeal you made to the feelings, as well as to the principles of your hearers, will not be lost upon us and others, and that the coming year will present a better state of things than that which we have now been called to witness, the more so because your funds are well laid out—because they are carefully husbanded.

Mr. JOHN STOUGHTON, Independent minister, moved the second resolution:—

That the offices of the Society for the current year be sustained by the Christian friends whose names will be read; and that this meeting pledges itself in faith and prayer to

strengthen their hands in the work of which they are now called, and which is every hour becoming more important and urgent.

Mr. C. PREST, Wesleyan minister, seconded the resolution, in a long and able speech.

Mr. R. MUNRO, M. A., chaplain of Bridewell, in supporting the resolution, spoke in terms of warm commendation of this society.

Mr. RIDLEY H. HERSHELL, Independent minister, rose to move,—

That the position which, through the mercy of God, this Institution now occupies, the present state of the Jewish mind, and the advance of just and liberal feelings towards this interesting people in society generally, combine with a sense of Christian obligation to stimulate and encourage immediate, persevering, and prayerful effort for the conversion and spiritual welfare of these, our elder brethren, at home and abroad.

At this late hour, instead of making a speech, I will merely offer a few desultory remarks; and, first, I am anxious to make an observation on the Constitution of this Society. Allusion has been made to its catholic character; and I feel this to be one of its most important features. Although I would speak with the greatest respect of the London Society for Promoting Christianity among the Jews, and state that I believe it has been very useful in awakening an interest on behalf of Israel, and distributing the gospel of salvation far and wide in different parts of the earth, yet I must be permitted to say, that that society is entirely sectarian; and I believe that it is of the greatest importance that an institution should be formed, which should go forth to the Jew and say, "Our object is not to make you Episcopalian, Baptist, Congregationalist, or Wesleyan, but to save your souls." I know that when Christianity is presented to the Jew, the question which he generally asks is this: "Which of your religions do you wish us to

join?" We desire them to see that we have not different religions. We abominate the idolatry of Rome, and we claim to it no relation whatever—but, while we declare this, we claim a relationship of the closest character to Christians of different denominations in different climes. Is not this idea common to the uneducated and nominal Christians among the Gentiles? Do we not hear persons say, that they should not like to change their religion, when, in fact, they have no religion at all? If our first parents, after they had sinned, had been permitted to remain in Eden, although it was created for their happiness, it could not have afforded it them while their consciences were disturbed and their souls alienated from God. The religion preached to Adam, namely, reconciliation, was the religion preached to father Abraham, and it is this covenant which we, as converted Jews, embrace, and no new religion or new-fangled system. Mr. Stoughton has said, that in the Jews there are no chemical affinities. Why is that? For the last 1800 years the Jews have been charged generally with being mercenary above all other people. Is it not wonderful that the Jews, thus charged with being a mercenary people, would never follow the religion of their conqueror? In Spain, and even in this country, they have been told that, if they professed the Christian religion, they should be relieved from the many burdens they have to endure. The same thing has been held out to them in Russia, and yet these men will not yield up their distinct nationality for the sake of outward gain. The Jews, when in an unconverted state, will say, when they become very polite, Christianity is a good thing for the Gentiles; but it is quite impossible for the Jews to believe in it. But I call on any of my brethren present to answer me this question, Is Christianity true, or is it a lie? Are all these men and women here present, and all



the divines from among the Gentile bodies throughout the kingdom, are they awful and guilty idolaters? If so, will you dare to let them die in that gross idolatry? If they be not idolaters, Christianity is true, and if true, it is necessary for the Jew as well as the Gentile, and whosoever believeth shall be saved. Some of my brethren who have preceded me, and whom I love and esteem in the Lord, have said that we should not bring forward unfulfilled prophecy. But what will you say, when the Jew interprets Isaiah LIII. as being only an allegory of the affliction of his nation? It is only upon the ground of "Thus saith the Lord," thus it is written, and thus it behoved Christ to suffer and die, and rise again, that you can succeed in dealing with the Jews. Though it was well for my Gentile brethren not to intermeddle with the subject, yet, as an individual, I wish to state that there is a distinct declaration concerning Israel as a nation and a people; and that, as a nation and a people, they shall become the great link in the chain of God's providence for uniting Assyria and Egypt and the remotest parts of the earth. One Saturday afternoon, while walking on the wall of Jerusalem, I saw numbers of my brethren looking at the ruins and tombs of the prophets. There was one venerable-looking man, with a white beard, looking very sad and gloomy, with tears trickling down his cheeks. I asked him, "Why are you weeping?" "Ah!" he said, "the Lord has forsaken us, the Lord has forgotten us." I simply repeated the words of the prophet Isaiah, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold! I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee desolate shall go forth of thee."

Mr. W. ARTHUR moved—

That, though last in the field of Jewish missions, the members of this Society would cherish the most cordial and fraternal affection for every kindred institution, and towards all of every name who, loving and adoring the Lord Jesus Christ, seek the ingathering of Israel to the one fold; and that while, with their Christian brethren, they would keep the eye of faith steadily fixed on the predicted restoration of the Jewish nation to holiness and peace, they would awaken each other to a deep sense of the value of every soul among them won to Christ, and of the importance of promoting their piety and usefulness.

This resolution, he observed, looks to one great object—the restoration of the Jewish people to righteousness and peace. Whatever may be our other views, we all look to this; and I trust that the meeting will be disposed to do its duty, so far as God may give us ability, in promoting that much desired consummation.

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## The Free Church of Scotland.

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### FREE CHURCH FINANCE.

THE *Missionary Record* for June was not published until near the middle of the month, and contains, in addition to the annual "Statement by the Committee on the Conversion of the Jews," a very full and admirably prepared "Statement of Disbursements, and of Collections, Subscriptions, and Donations, on behalf of the Schemes of the Free Church of Scotland," during the past year. The sum total of moneys raised during that time for these various objects, to wit—for the support of the ministry, building churches and parsonages and school-houses and the New College, and for missions and education—we find

to be £300,276.4.9½; for the Jewish Scheme, £6,511.5.9. The sum total received for the same objects during the three years of the Free Church's existence, from 18th May 1843 to 31st March 1846, is £1,001,479.17.9½—more than *five millions of dollars*. These facts speak for themselves, regarding at least the efficiency of the financial arrangements of the Church, and the brotherly emulation and united energy, with which the whole machinery is worked. May the gracious Lord, to whose favor and loving-kindness they already owe much, bless these men yet more and more, and make them more and more a blessing to Israel, and to the world!

#### Annual Statement.

The statement on the Conversion of the Jews is signed by *Dr. Keith*, as chairman of the Committee on that subject. We present the following synopsis to our readers.

PESTH.—It is stated that there are many difficulties in the way of *foreigners* opening a public school at Pesth. The difficulties are as many and great in the way of their building a church. The converts have been baptized by the Hungarian minister of the Reformed Church. The stability of our mission there might thus, in human view, seem very precarious; but as the Lord hath hitherto helped us, means are now in operation whereby the fruits of the mission may be preserved, and the work be carried on, if, in his adorable providence, our missionaries were removed. It is proposed that a church, and gymnasium or academy, shall immediately be built in the capital of Hungary, expressly for promoting evangelical religion. A faithful pastor has been given by the Lord, and has been called by a congregation. An endowment has been provided ac-

cording to law, and after the removal of many obstructions. Some additional pecuniary aid alone is required, that the church and seminary may be built, which would be open alike to Germans and Jews.

In the course of the last three years, upwards of fifty Jews have been baptized. The *Missionary Record* for May contains the joyous tidings of some new cases of conversion; and there is continually a small band of inquirers, with whom your missionaries have constant intercourse. This mission has been greatly blessed to English residents—to Gentiles as well as to Jews; and knowing the grace of God, and seeing the work of His Spirit, we know not to what it yet may grow.

JASSY.—Besides the 40,000 Jews who reside in Jassy, that city is visited in the course of a year by thousands of Jews from Russia, Austria, and Poland, in which countries missionaries would not be permitted to reside. Austrian Poland has been visited by the missionaries from Jassy; and these visits have led to the conversion of three Jews; one of whom, who has come to Scotland, was lately baptized in Edinburgh, and is preparing for the study of theology; another has been baptized in Pesth, and the third in Strasburg. Ten converts are now resident in Jassy or the neighborhood. There are generally from forty to sixty Jews who visit the missionaries, as inquirers, disputants, or readers. Sixteen Jewish boys, and nine Jewesses, besides German children, attended the schools, before they were put down by the ban of the rabbi. But these youth frequently attend the prayer-meetings, and hold intercourse with the missionaries, who supply them with tracts.

Books and tracts are now readily received. Many copies of the Old and New Testaments have been circulated; and Mr. Philip, before he left Jassy, sold fifty Bibles at five

shillings each. The Old Testament is now purchased by the strictest Jews.

Mr. Edward has returned to Jassy in renewed health; and, in the goodness of God, has been enabled to resume his labors. The committee, feeling the necessity of strengthening the mission, have appointed Dr. Mason, formerly physician in Dumfries, with whose qualifications and disinterestedness they were fully satisfied, as medical missionary at Jassy. Mr. Edersheim has been appointed an additional missionary to Jassy. This station will thus be strengthened. The committee cherish the hope of being enabled to strengthen it yet more. Mr. Philip, who is now about to be taken on trials for license by the Presbytery of Edinburgh, and whose labors the Lord has already blessed, may return in the course of a few months; and while more laborers than ever will thus occupy that field, it seems to be more than ever ripening for the harvest. But it is to the Lord we look and pray, who alone can grant the increase.

CONSTANTINOPLE.—The Church is well aware of the providential circumstances that led to the formation of the mission at Constantinople, which had not previously been contemplated by the committee. The want of more laborers at that station has long been painfully felt; and Mr. Allan's letters, since he entered on that station, as a fellow-laborer with Mr. Schaufler, contain earnest entreaties that others should be sent. The committee resolved some time ago, that Mr. Thomson should proceed from Pesth to Constantinople, on the return of Mr. Wingate to the former city. And they now fondly anticipate, from the earnest appeal already made to this Assembly by Mr. Gray, that effective measures will be taken by the Church for greatly strengthening the mission at Constantinople. In communications recently received from Mr. Wingate, he gives a brief

sketch of the present state of that mission, and states that five Jews and one Jewess are now under the powerful convictions of the Spirit of truth. Two, and perhaps three, will speedily be baptized. These, we trust, are the drops before a more plentiful shower of unmerited blessings.

BERLIN.—At the earnest entreaty of the Rev. M. Kuntze of Berlin, and other devoted friends of Israel, your committee appointed a missionary to the Jews in that city, and M. Schwartz has been laboring there for the by-past year. A longer period elapsed before any fruit appeared at any of the other stations. In a letter newly received from M. Schwartz, he thus describes the present state of the mission: "It is but little more than a year since we came here, and sure I am that the Lord has blessed us greatly. We have at present ten inquirers under instruction; the souls of some are in an interesting state, and one of them will speedily be baptized."

DAMASCUS.—The necessities of the Jewish mission at Constantinople, after a school, with Jewish children, had been put into our hands, led to the removal of Mr. Allan from Damascus. The two missionaries from the Presbyterian Church of Ireland have been joined by Mr. Daniel, who went from us to be an assistant to them. He labors with devoted zeal, and has frequent intercourse with his brethren according to the flesh. Hopes are cherished, and earnest prayers are offered up, that the first-fruits of the Jewish mission at Damascus may speedily be reaped.

Mr. Cerf, formerly missionary of the Glasgow Jewish Society, is laboring among the Jews at Breig, in Prussia; and Mr. Edward, who witnessed them, reported very favorably of his labors.

The committee give their thankful acknowledgments to the various



Ladies' Associations on behalf of Jewish Females. Interesting reports have recently been published by the Associations of Edinburg and Glasgow. "The field, over which the labors of the committees of these Associations are spread, presents," as stated in the former of these reports, "great encouragement to increased exertion. The Lord is evidently opening up many avenues of access to the minds and hearts of Jewish females; and the committee encourage the hope that more largely than heretofore they will be aided in their labor of love, by the willing offerings and the constant prayers of those who love the house of Israel."

Besides the schools formerly established at Bombay, Posen, and Constantinople, attended conjointly by upwards of five hundred Jewish children, and of which favorable accounts continue to be received, a school for the first time has been opened by Mrs. Ewart, in the Armenian and Jewish quarter of Constantinople, at which from twelve to fifteen young Jewesses attend. Thirty children of Jewish proselytes are now under the care, for their religious instruction, of your missionary at Berlin.

Finally, to bring this great matter to a practical issue, the committee have unanimously resolved, at two meetings, to crave this Assembly to invite the Rev. Andrew Bonar, of Collace, to go for three years to Constantinople to labor among the Jews; \* and feeling the deep responsibility that rests on them, the committee crave, too, that the Assembly would empower them to invite some other ministers to go forth also to labor in this vineyard of the Lord, to which, though now desolate, he will yet return and visit it in his mercy and faithfulness, to establish his covenant for ever.

The demands of the Jewish mission are great, but the claims of such a cause are infinitely greater.

\* To this proposal the Assembly unanimously agreed.—*Ed. Jew. Chron.*

The committee present this report in the hope and with the prayer that the faith will be acted on, that *salvation is of the Jews*—that *theirs are the promises*—that *those who bless them the Lord will bless*. And whatever demands may be made on behalf of Israel, it is never to be forgotten that salvation came to us from them—that it is the children's table at which we are sitting, and the children's bread of which we are eating, while they are still outcasts, though beloved for the fathers' sake; and if even a sacrifice should in this instance be called for, little can be done by Gentiles for Jews, compared to the blessings we have received through the tribe of Judah, of which Jesus was; and little can be done compared to what Gentiles shall yet receive from Jews, when the receiving of them shall be life from the dead—when all who love Jerusalem shall be glad for her; and all who mourn for her shall rejoice with joy for her; that they may suck and be satisfied with the breasts of her consolations, and be delighted with the abundance of her glory, when the Lord shall extend peace to her as a river, and the glory of the Gentiles as a flowing stream.

This Church has much of which to think, and much to do. And great as have been the things which have been devised and done, this may yet prove, compared with what shall follow, the day of small things. But these words are in the Psalms of Zion which we sing: "If I forget thee, O Jerusalem, may my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

WHEN I was come to Messiah (in Paradise.) he asked and said unto me: "What do the Israelites in the world whence thou comest?" I told him: "They are waiting for thee daily." He then wept with a loud voice.—*R. Joshua ben Levy.*

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## MISCELLANEOUS INTELLIGENCE.

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**JEWISH MISSIONS.**—The Presbyterian Board of Foreign Missions, we understand, have appointed one of the theological students of the Church, a missionary to the Jews abroad. They wish to find a suitable associate for him.—The Board of Missions of the Episcopal Church are also entering on the work at home. A collection for that object seems to have been very generally taken up in the different dioceses, on Good-Friday last. It is intended to begin by erecting a Jewish Chapel and Mission-house in New York. May God abundantly bless every effort of his servants to declare Christ to Israel.

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THE foundation of a new Synagogue, to be erected in Wooster St., N. Y., was laid with appropriate ceremonies on Monday, July 6. The building is to be of the Gothic order, and is estimated to cost \$20,000.

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**DR. WOLFF AND GEN. JOCHMUS.**—The London *Times* contains a letter from Gen. J., denying in severe and contemptuous terms the truth of the eccentric Doctor's recent statements as to the Jewish percentage of the former, and about the General's professed readiness to march upon Bokhara at the head of a small British force.—(See *Jewish Chron.*, Vol. II., p. 170.)

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These so-called "Honorable Tradesmen's Association," in Hamburg, have decided, by a majority of 193 into 118, that Jews are not admissible into it. One of the chief reasons for this exclusion is, that they will not accede to the often-repeated request

to accept any pay-bills of exchange on Saturdays.—(London) *Morning Herald*.

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**RUSSIA.**—A return, made by the Minister of Public Instruction for 1844, rates the number of Jews in the Russian empire at 1,151,605—of Jewish clergy at 1,020.

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BERLIN.—Since the 30th of last month, subscriptions have been opened for the building of the New *Orthodox* Synagogue, and in twelve days nearly 70,000 dollars (£10,000) were subscribed. Many large contributions are still expected.—*Hamburg paper*.

The *Reform* Synagogue was opened on the 2d of April, with organ and choir, and prayers in German, &c.

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**HOLLAND.**—The King has appointed Mr. Joseph Geoffroi, a learned lawyer of the Jewish faith, descended from a French family, to the office of Procureur-General to the State for the Royal Court of Amsterdam. The predecessor of Mr. G. was also an Israelite.—*Arch. Isr.*

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POSEN.—Active measures are now in progress, under the auspices of the King of Prussia, and the Chief Rabbi of Posen, Solomon Eiger, for the establishment of a Jewish agricultural colony.

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**PROGRESS IN ROME.**—The Bremen Gazette says, that the Senator this year delegated to receive the Rabbi at Rome, did not answer "*Andate*" (go) to the request made for permission to the Israelites to continue in that city. For a long time the application has ceased to be made on the knees.\*—*Ibid*.

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\* See *Jewish Chronicle*, Vol. I., p. 135.

## Donations & Subscriptions.

The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from May 15th, to July 15th:—

|                                                                     |            |
|---------------------------------------------------------------------|------------|
| Don., Female Jews' Soc., Newburyport, Mass., Mrs. E. A. Jones, Tr., | \$60 00    |
| Don., Miss Margaret B. Livingston, Philadelphia,                    | 150 00     |
| Don., Prof. Hay, Gettysburg, Pa., \$1; G. S. P., \$2,               | 3 00       |
| Don., Ladies' Jews' Soc., Philad'a.,                                | 50 00      |
| “ Female Branch Soc., N. Y., thro' Mrs. Crissy, Tr.,                | 15 00      |
| “ Deacon Wm. Powell, Madwin, N. Y.,                                 | 3 00       |
| Coll., M. E. church, New Orleans, S. Bonhomme, Agent,               | 30 14      |
| Coll., Second Presb. church, do.,                                   | 43 50      |
| “ Moreau, M. E. ch., do.,                                           | 20 60      |
| Don., N. Basin, M. E. ch., do.,                                     | 4 00       |
| “ Pres. ch., Lafayette, La.,                                        | 3 50       |
| “ M. E. ch., Baton Rouge, La.,                                      | 8 95       |
| “ Pres. ch., do., do.,                                              | 7 00       |
| “ M. E. ch., Vicksburg, Miss.,                                      | 9 60       |
| “ Baptist ch., do.,                                                 | 2 85-12 45 |
| “ Pres. ch., (Rev. J. B. Straton's), Natchez, Miss.,                | 37 00      |
| Don., M. E. ch. Natchez, do.,                                       | 5 20       |
| Coll., Presb. chhs., Memphis, Tenn.,                                | 31 85      |
| “ First Pres. ch., St. Louis, Mo.,                                  | 42 00      |
| “ Meth. Ep. ch., do. do.,                                           | 9 98       |
| “ Cen. Meth. E. ch., do. do.,                                       | 18 10      |
| “ Second Pres. ch., do. do.,                                        | 21 75      |
| Don., J. Finney, \$1; J. Shaler, \$2 50; Mr. Kirth, \$2—            | 5 50       |
| Coll., 4th st. M. E. ch., Louisville, Ky.,                          | 11 27      |
| “ 8th st. M. E. ch., do. do.,                                       | 10 00      |
| “ Brook st. M. E. ch., do. do.,                                     | 6 90       |
| Don., L. Harris,                                                    | 1 00       |
| Coll., 2d Presb. ch., Cincinnati, O.,                               | 6 52       |
| “ Associate Ref. ch., d.,                                           | 13 46      |
| “ Morris M. E. ch., do.,                                            | 11 14      |
| “ Asso. Ref. ch., Wheeling, Va.,                                    | 9 24       |

Donations and collections, thro' Rev.

J. H. Bernheim, agt.:—  
 New Haven, Ct.—M. Merriman, Jr., \$1; Mrs. Ward, \$3; Mrs. Donaghe, \$2; J. H. Coley, Esq., \$10; Mrs. Hart, \$1; a Friend, \$1; Dr. Bishop, \$3; Dr. E. Ives, \$3; E. C. Herrick, \$1; J. Fitch, \$1; W. Johnson, \$2; A. H. Maltby, \$5; H. White, \$3; Mrs. Waring, \$2; E. Whitney, \$3; Prof. Salisbury, \$5; Miss Salisbury, \$5; Prof. B. Silliman, \$2; J. D. Dana, \$2; A. Townsend, \$1; B. L. Hamlin, \$2; T. Bishop, \$3; Philos Blake, \$4; Miss S. Hotchkiss, \$1; T. Sher-

man, \$1; R. Blacknell, \$1; F. Bradley, \$1; W. Hotchkiss, \$1; Cash, \$3; C. A. Judson, \$1; Mr. Bradley, \$1; J. Ritter, \$1; J. Maltby, \$1; a Friend, \$3; C. W. Blake, \$1; Dr. Skinner, \$1; Mr. Brewster, \$1; W. Stebbins, \$1; L. Fitch, \$1; H. Trowbridge, \$1; A. Atwater, \$3; Rev. A. Dutton, \$1; S. Merwin, \$1; G. Hoadly, \$1; Cash, \$3; Prof. J. W. Gibbs, \$1; H. Sandford, \$1; H. N. Whitelsey, \$2; J. Winship, \$1; Friend, 50 c.; Prof. C. A. Goodrich, \$1,50; Mrs. Ward, Middletown, Ct., \$1; a Friend, \$1; Germantown, Pa., St. Michael's ch., \$3,37; a Friend, Philadelphia, \$2,50— 109 87

Middletown, Ct.—Mrs. Watkinson, \$3; J. Toby, \$1; D. L. Benham, 50c.; G. W. Baldwin, \$1; a Friend, 5c.; J. Barnes, Esq., \$3; Capt. Brooks, \$1; a Friend, 50c.; E. Davis, \$2; S. Brooks, jr., \$2; Mrs. Wells, \$1; a Friend, \$1; Mr. Hayter, 50c.; J. H. Sumner, \$1; a Friend, 94c.; do., 25c.; R. P. Rand, \$1; R. Johnson, \$2; cash, 50c.; Mrs. Dana, \$1; Mrs. Webb, \$1; D. W. Camp, 50c.; Mrs. Bowers, \$3; cash, 75c.; Mr. S. Russell, \$5; C. Buckland, \$1; C. Gilpin, 75c.; Miss Starr, 75c.; R. Marther, \$2; L. G. Hulbert, 50c.; cash, 25c.; E. G. Hubbard, \$2; E. Hubbard, 50c.; B. D. Sage, \$1; J. North, \$1 16; S. Goodrich, 50c.; P. Bacon, \$1; J. L. Smith, 50c.— 52 35

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Coll., Rev. Dr. Perkins', Meriden, \$10; Rev. Mr. Crocker's ch., Middletown \$6; Coll., Portland, \$15; Middle Haddam, Rev. Mr. Judson's, \$3 44; Rev. Mr. Wright's ch., Plainville, \$8; Haddam Neck, \$1 44; Rev. Dr. Tucker's church, Weathersfield, \$24 70— 68 58

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| First Presb. ch., Wantage,          | 15 25      |
| Second Presb. ch., do.,             | 5 75       |
| Presb. ch., Dover,                  | 9 60       |
| Presb. ch., Caldwell,               | 18 88      |
| Presb. ch., Deckertown,             | 4 50       |
| Presb. ch., Bethlehem,              | 7 00       |
| Don., fm. Miss P. Ward, Bloomfield, | 5 00-73 23 |
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